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TO OUR READERS.

THE opening of our twelfth year finds us in better spirits than we have for some time enjoyed, for our charge, hitherto kept alive with difficulty, is now, we trust, healthier than usual, and promises to reach a more advanced age than we had once anticipated. It has passed through a precarious childhood, but, as it is now *almost in its teens*, we venture to look that its youth will increase in vigour. We bespeak for it the continued kindness of those who have assisted in rearing it, and should be glad to enlist in its behalf new patrons: not that we can urge its claims unless on their charity, for we are aware that it needs their indulgence, but we do hope that it will sometimes render for their care a return not entirely unacceptable.

We are sure that such a Periodical is of use to the Members of our Church in this Diocese; and, perhaps, were this mean of communication closed, we should be more sensible of its loss, than we are now of its benefit. It is the only paper on this side of Virginia, which speaks the sentiments of our Church,—a circumstance this that should secure for its voice, however feeble, an attentive hearing; not merely, because were it silenced, much of general information would be kept from our knowledge, but chiefly on account of the value to us of the only vehicle by which we can convey local intelligence respecting our Diocese, and about the institutions peculiar to our Southern Country. We cannot well dispense with some paper in which these may be discussed in a proper spirit, and with the knowledge and discretion to be found only among those who live in this part of our Union. The situation of a large and hitherto neglected class of our community is engaging daily new attention; and, amid the schemes on foot for influencing them, it seems of no small importance, that there should be some organ, through which the sentiments of those, who think with us in this matter, may be expressed, both for caution and encouragement.

Our "Messenger" is, therefore, fraught with many commissions. It is in fact, a Newspaper, to give notice of the daily doings of the Church; a Register, to record what should be preserved on file; a Missionary, to spread the tidings of salvation, and to awaken a love for the souls of sinners; and a Review, to aid its readers in selecting from among the mass of books which are spread in profusion before them. This latter department seems to require a larger share of our attention, and will probably occupy in future more of our pages. This is the only change which we announce for the following year; unless indeed some of our friends will consent to tax not only their purses but their minds in our aid. We shall be particularly grateful for such marks of favour, and we do earnestly hope that some, especially of our Clerical brethren, will remember us, at least, during their weeks of leisure, when they may contribute materially to enliven and diversify our pages, and that too without

failing to pamper quite as much as perhaps they ought the fondness of their people for variety of food from the pulpit. An hour or two might be spared to us, though even at the risk of having to preach occasionally an *old sermon*; and we shall be sure to exercise on their communications an Editor's privilege with the utmost leniency. On the lengthening list of our Clergy, in this and the neighbouring Dioceses, there are, no doubt, quickly moving pens, and active minds, and pious hearts, able to give to our humble attempt a success, and to our Periodical an attraction, which would greatly promote its usefulness, and besides ensuring its continuance, might even enable us to keep our original promise of contributing from its profits to the treasury of the Lord.

FOR THE GOSPEL MESSENGER.

THE LIFE AND CHARACTER OF ESTHER.

A SERMON,

Esther iv. 15, 16.

"Then Esther bade them return Mordecai this answer: Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also, and my maidens will fast likewise; and so will I go in unto the King, which is not according to the law, and if I perish, I perish."

In the character of Esther there is much to admire and esteem, and much that is worthy of imitation. At an early age she lost both her parents, but God provided her with a patron sincere and constant in his attachment, and especially careful to bring her up in the nurture and admonition of the Lord. Here was the foundation laid of that amiable deportment, those rare virtues, and that devoted piety, for which she was distinguished. It is pleasant to remark, how the inflexibility of religious principle, the glorious characteristic of her venerable adviser, became also a prominent excellence in her life. Such is the influence which the good example of a kind parent or guardian, will almost invariably exert on the character of a child. When she arrived at years of discretion, circumstances occasioned her removal from the house of him who had watched over her youth. She was now to act for herself, and the first incident recorded develops a temper truly commendable. "Now when the turn of Esther was come to go in unto the king, she required nothing but what Hegai the king's chamberlain appointed." Here are evident traces of that accommodating disposition, in all cases where principle is not concerned, on which the peace and happiness of domestic society so much depend. She cheerfully acquiesced in the arrangements of the head of the family. She did not wish his inclination to be postponed to her's. She "*required nothing*," but graciously took what he appointed. This amiable conduct could not pass unobserved, or without strong approbation, and we are told she "obtained favour in the sight of all them that looked upon her." It was upon this same freedom from self-will, and readiness to

yield to the will of his lawful superiors, that the general esteem for our Lord Jesus Christ was originally founded, since we read, "Jesus was subject unto his parents, and he increased in favour with God and man." A willingness to defer to the wishes of another, especially where he is an equal or an inferior, is the most satisfactory evidence of a benevolent disposition, for selfishness must indeed be well subdued, when it can be *habitually* disregarded, not only on great occasions, but on the small ones which are perpetually occurring in our intercourse with our fellow men. Charity, according to St. Paul, is uniformly kind, 'vaunteth not itself, and is not puffed up.' It was this pure benevolence, influencing the every day conduct, and giving to the countenance its bright expression, and to the demeanor its best grace, which fixed the affections of the king. A meek and obliging disposition is an ornament to every character. The contrary to it, however it may be tolerated in *man*, as supposed to be in some measure associated with the sterner virtues, cannot but deform woman.

We come now to notice a remarkable contrast. A foreigner, an orphan, of a despised nation, *the consort of a king*, who "reigned from India even unto Ethiopia, over a hundred and seventy and twenty provinces." How few could meekly bear such an honour! How many would have been made giddy, by so sudden an elevation! Had vanity, and pride, and forgetfulness of God, appeared in this young heart, we should have been grieved, but could not have been surprised. "To the praise of the glory of divine grace," she overcame the powerful temptations which encompassed her. In the palace, as in the cottage, she was the same dutiful daughter, and humble believer. It is indeed interesting to behold Mordecai addressing her with the confidence of a parent, who knows that his wishes will be regarded, and the queen always lending him an attentive ear, and implicitly following his directions, for she "did the commandment of Mordecai, like as when she was brought up with him." In the midst of her splendour, her heart turned to the poor Jew at the gate. She deeply sympathized in his sorrows. She ministered to his relief with characteristic tenderness and delicacy. "She sent to take away his sackcloth from him, and raiment to clothe him." She could not have enjoyed a prosperity from which he was excluded, and was the great instrument of his exaltation to the first place in the kingdom, for she had told "the king what Mordecai was unto her." Not less ardent and constant was the affection on the other side, for Mordecai had taken her for "his own daughter," and when she was unavoidably removed from his immediate charge, anxiously does he watch over her, faithfully advise her, and, when not permitted to enter the king's gate, ingeniously devise expedients for conveying his wise and pious admonitions. "Every day he

alked before the court, to know how Esther did, and what should become of her." Where shall we look for a guardian of youth more affectionate, more judicious, more successful; or a child more grateful, more obedient more happy? Such parents and children are to be found only in the school of the true religion, and their lives are recorded in the Holy Scriptures for the reproof, the correction, and the instruction in righteousness of all concerned.

We are now to contemplate the most important event in the life of Esther, whereby she was the honoured instrument of saving from destruction a whole nation. A wicked counsellor had procured a decree for the extermination of all the Jews, young and old. Her interposition was solicited, and at first refused through fear, (the king having forbidden any person uncalled to enter his presence, on pain of death,) but this error, though not justifiable, may be extenuated by the considerations that, as has been observed, "a *similar* blemish disfigured the early conduct of Moses," and that Vashti had so recently been signally punished for disobeying the king. However, the error was temporary, it may be said, but for a moment. The remonstrance of her venerable friend was irresistible. Indeed what pious mind could have withstood considerations like these, "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place." He speaks with the assurance of a prophet: God will deliver his people, and will provide some other instrument, if you are too timid. He proceeds, "who knoweth whither thou art come to the kingdom for *such* a time as *this*." Who knoweth but that God called you to your present station, for this very purpose, to use you, as the deliverer of his people? Will you decline the honour? Will you turn away from the lessons of divine providence? Will you disobey God? Beware. If you refuse to act on this occasion, I tell you moreover, "thou and thy father's house shall be destroyed." Such was his appeal to her fears, and her generous feelings. And her answer was prompt, decided, and in every respect worthy of her character. "I go in unto the king, and if I perish, I perish." Here is a call of *duty* and I must not fear the threatened penalty. The will of the Lord be done. If I perish, I shall have the inestimable consolation, that it was in the cause of humanity and in obedience to the principles of eternal truth, and God will more than recompence me beyond the grave. Immediately she sets about the execution of her purpose. In the first place, recognizing the necessity of *prayer*, and the efficacy of persevering and united prayer, she determines to devote three days to acts of humiliation and supplication for divine mercy, and recommends that all the Jews should do the same. In the Apocryphal book of Esther, we have the prayer which she is said to have uttered,

and whether it be authentic or not, the sentiments are correct and appropriate. "O my Lord, thou only art my king: help me desolate woman, which have no helper but thee. And now we have sinned before thee: therefore hast thou given us into the hands of our enemies. Remember, O Lord, make thyself known in time of our affliction, and give me boldness, O King of the nations, and Lord of all power. Give me eloquent speech in my mouth. O thou mighty God above all, hear the voice of the forlorn, and deliver us out of the hands of the mischievous, and deliver me out of my fear." Our heavenly Father reasonably expects, and indeed commands men "to glorify his name," that is, to testify their gratitude for his mercies, by a *public* acknowledgement. Of this obligation Esther was not unmindful. When the blessing was obtained, she did not forget the giver. When her prayer was answered, she remembered to give thanks herself, and to call upon her people to do the same; therefore they "made the fourteenth day of the month Adar, every year, a day of gladness and feasting, and a good day, and of sending portions one to another, and gifts to the poor." This annual festival is observed to this day, a clear confirmation, as has been justly remarked, of the history before us. But to return to the order of events. While this pious woman looked to God, as the only sufficient guide and helper, she did not neglect those prudent measures, without the use of which his blessing could not reasonably be expected. The prejudices of the king against the Jews were very strong, and he was evidently of an arbitrary disposition. She therefore introduces the subject with the utmost caution, postponing the mention of it, until by her gentle and condescending manner she had completely won his heart, and indeed until she had obtained a promise that the petition, while yet unknown would be granted. "There are few male characters, (remarks an excellent writer,*) however rough and austere, but what may be subdued by feminine gentleness and delicacy. But united to these qualities, 'discretion must preserve her, understanding must keep her.' In the influence she exerts, prudence must teach her two important lessons, the choice of time, and the use of means. In addition to this discretion, with respect to time, let her means and manner be remarked. She prefaced all her petitions to the king with 'If it please the king,' and 'If I have found favour in his sight,' and 'If the thing seem right before the king, and I be pleasing in his eyes.' This gentleness and respect was the charm that worked in her favour, and which irresistibly gains on the most obdurate hearts." The *gradual* and slow proceedings on her part were most probably caused by the overruling providence of God, to afford opportunity for the remarkable dream by

* Author of *Scripture Female Characters*.

which "God changed the spirit of the king," he being reminded that it was Mordecai to whom he had been indebted for his life. Thus prepared for it, the petition of Esther affected him greatly. A large number of his subjects had been marked for destruction: the man to whom, under God, he owed his life, was one of the destined victims, and more than all, the life of Esther herself, his own beloved queen, was jeopardized by that decree to which he had inconsiderately consented. How natural his indignation against his wicked adviser! How natural to believe such a man capable of any enormity and to suspect him, as we find the king did, of another signal offence. Let us pause for a moment and reflect on the evil consequences of *inconsideration*. Not looking into the truth of the charges against Israel, alledged by Haman: not reflecting on the scope of the decree recommended by this base man, the king was brought to the edge of a precipice, and but for a miracle, would have been involved in the guilt of murdering his deliverer, and his wife. Let us think often of this case, and be wise. Let not that motion of our heavenly Father be in vain: "Israel doth not know, my people doth not consider." Let us contemplate the just retribution of wicked Haman. The root of his black character was *pride*. His unexampled cruelty, not content with a less sacrifice than that of a whole nation, had its origin in his extravagant self-estimation, wounded by the neglect of Mordecai. But the proud, (it is the declaration of Scripture,) shall be brought low! He was punished in the very method which he could most keenly feel, for what an aggravation to his capital punishment must it have been to have beheld the elevation of Mordecai. The gallows he had prepared, not knowingly for himself, at the very moment he was laying a snare for Mordecai, God was inclining the king to reward him; thus according to the warning of heaven, his mischief returned upon his own head, and his violent dealing came down upon his own pate. "Righteous art thou, O Lord, in all thy ways, and just in all thy judgments." It is obvious to observe that the whole history before us illustrates the control of divine providence over human affairs. This, indeed is the prominent lesson of the Book of Esther. The love of God for his chosen people, and the truth of God fulfilling his promises, are as a key to the transactions we have been reviewing. God sees all things from the beginning, and makes his arrangements accordingly. Vashti is removed to make way for Esther, and she introduced to be the instrument of protection to Israel. The designs of Haman are suffered to go on without interruption, and when almost ripe suddenly blasted, to teach men that an invisible power presides, who will control all events for the advancement of his wise and merciful purposes, and in fulfilment of his gracious promises to Abraham, Isaac, and Jacob, and to all who trust

in him. More particularly, we are taught the care of God for his faithful servants, whom he watches over, and whom he will extricate from every difficulty, dispersing in his own good time the darkest clouds which may gather over their heads, and bringing them into a place of safety, and true prosperity. Yes, in the case of Mordecai, persecuted for righteousness sake, ready to be destroyed because he would not countenance wickedness, we are most impressively taught that the path of duty is the path of safety; that if we seek first the kingdom of God and his righteousness, all other things, needful and desirable, will be added.

But to return to the character of Esther. We have seen her disinterestedness on the occasion of exposing herself to immediate danger to avert it from her people. But as her own fate was involved in that of her nation, this act was less illustrious, than one to which I would now advert. Firmly fixed in the affections of the king, and beholding her valued second parent elevated to a chief station in the kingdom, it was with her a season of great joy, and it would not have been surprising had she overlooked the suffering condition of her countrymen. But her philanthropy was deeply rooted. *Her charity never failed.* She improved the opportunity of special favour with the king, not for her own aggrandizement, but for the advancement of their welfare. It was not sufficient that the king said to her, “*Thou shalt not die, though our commandment be general.*” “How can I endure, (such is her language,), to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred.” But we are not to suppose that in this bright character there were no spots. Alas there is none righteous, that is, perfectly so, no not one. We have already noticed her fear of man rather than God on a most important occasion. But this is not her only or chief transgression. Her resentment against the sons of Haman, certainly was not consistent with the forgiving temper, which the true religion, inculcates, and the decree ordering the destruction of both the women and children of the enemies of the Jews, which decree was dictated by Esther, appears both unjust and cruel. Had she lived under the benignant dispensation of the gospel, perhaps there would not have been these dark blots on her character. But many imperfections attach to our nature, in every age, and under all circumstances. Let us be thankful that we have in our fellow men, models, not indeed of perfection, but of virtues, which, however imperfect, may shame us on the one hand, and instruct and animate us on the other, and ascribe the glory to the grace of God, “from whom all just works do proceed,” and without whom, nothing is strong, nothing is holy.

To conclude: In the life and character of Esther, we behold the beauty of *holiness*, and its sister virtues, relative affection, and meekness, and gentleness; the charity which seeketh not its own, and doth not behave itself unseemly: the courage which true religion can inspire even in those constitutionally timid, and the blessed effects of trusting in God. "O Lord of hosts, blessed is the man that trusteth in thee." We see here also the powerful influence of a pious woman, especially over her husband. "Often (says St. Paul,) is the unbelieving husband, sanctified by the wife." Often are they who obey not the word of God, won by the conversation of their wives, beholding their chaste conversation coupled with fear.

In the character of *Mordecai*, we are reminded of the influence of good parents on their children, of the inflexibility of religious principle, of the usefulness of pious men to the community, not only by their example, and discharge of all the duties of the good citizen, but by their *prayers*; and finally, that he who seeketh first the kingdom of God, and his righteousness, even as to the advantages of the present life, is often more successful than those, who think to advance their worldly interest, by disregarding the divine favour, and breaking the divine commandments.

In the life of *Haman*, we behold the *misery* of wickedness, and the torment to which pride subjects its votaries, liable as it is to be wounded, not only by opposition, but by one's own suspicions. We behold also the insatiableness of desire, and the satiety of *prosperity*, by which the lovers of pleasure more than lovers of God, are so remarkably distinguished. In such men we behold also arrogance in prosperity, abjectness in adversity, a destitution of all the noble virtues, a subjection to the basest selfishness, and a madness which blinds them to impending evil, and hurries them on to every excess of cruelty, and to self-destruction. "They are like the troubled sea, (says the prophet,) when it cannot rest, whose waters cast up mire and dirt." "Their tender mercies are cruel." They say to God their maker, depart from us, for we desire not the knowledge of thy ways. "Into their secret, O my soul, come thou not. Unto their assembly mine honor, be not thou united."

May we contemplate these portraits, and learn to shun the vices of Haman, and to imitate the virtues of Mordecai and Esther. The examples of the latter put in close relation teach us, that though a different sphere is allotted to the sexes, yet the same cardinal principles of love to God, love to man, and due self-government should guide the conduct of both, and that gentleness in men, and boldness in women, are not only becoming but under certain circumstances a duty, while they are not inconsistent on the one hand with inflexibility of moral principle, and on the other, with that meek and quiet spirit, which in the sight of God is of great price.

FOR THE GOSPEL MESSENGER.

HINTS FOR THE BEGINNING OF THE YEAR.

At this season, it becomes us to look into the future, and form resolutions, which, under God's blessing, may make us better and happier; deliver us from the remorse of the sinner, and exalt us to the beatitude of the saint. Let us endeavour that the year before us may be well spent; that it may bring us nearer to God, or into his heaven; that our journey may be pleasant, and its end peace. In the first place, let us do justice in thought, word and deed. The just man respects the station of his neighbour, obeys all his governors, and honours his betters. He takes care not to wound the *feelings* of his neighbour, and knows that the heart of the poor man is as tender as that of the rich. Character in his eyes is as sacred as property and life, and he guards his neighbour's as anxiously as he does his own. In thought and word, as well as deed, he would do no wrong to any man. He keeps his hands from stealing and as carefully his heart from malice and hatred, and his tongue from evil speaking and slandering. He does not connive at the injustice of others, but if the good of society require, exposes it at every hazard. John the Baptist is called, by inspiration, a just man. The insults of the populace could not provoke him to revenge, and yet at the expense of his life, he reproved Herod the king. To be a *just* man it is not sufficient to observe the eighth commandment. He must obey the fifth, and have regard to all the relations of life, his superiors, his companions, and servants; the sixth, and do violence to no man; the seventh, and not tempt his neighbour; the ninth, and speak the truth; the tenth, and not covet or desire other men's goods. The first table of the moral law, might also be mentioned, for there is a justice due to the Lord our God. You have his character in the 15th Psalm: "He doeth the thing which is right, and speaketh the truth from his heart. He hath used no deceit in his tongue, nor done evil to his neighbour, and hath not slandered his neighbour. He hath not given his money upon usury, nor taken reward against the innocent." Christian! Is this thy character? Under a consciousness of thy deficiencies and transgressions, be penitent: confess them to God, and cling to the offender's only hope, the atonement of Jesus. Christian! Is not justice a heavenly virtue? May divine grace help thee to attain it.

In the second place: Let us love mercy. Justice comes first. It is scripture doctrine, be just before thou art generous. No man has a right to be charitable at the expense of his creditor and family. It is misnamed mercy. It is a mere animal

feeling. It is not even justice. Do not misunderstand. The poor have their rights. Their claim to a part of our property is unquestionable, for it is derived from God. But a man's household have a precedent claim in reason and in scripture. Let this claim regulate the demands of the poor, and not exclude them. We ought to love mercy, for we were created by mercy, we live on mercy, our hope of everlasting life is founded on mercy. We ought to love mercy, for it is the delight of the ministering angels; it is the expression of gratitude most acceptable to our Redeemer, and the only return poor mortals can make for his exceeding love. It is one of the few recollections that cannot torment us, that will last forever, for "charity never faileth." But I am not pleading the cause of mercy. She may need a guide. She needs not an advocate. Some may be benefited by our personal services, and others may need our money. None are beyond the sphere of kindness. Let us do good unto all men, but especially to the members of Christ's body. As to the proportion of our substance for the poor, the scriptures have given no rule. They teach, however, that in former times, some gave as much as one tenth of their income; and that every man must give as God hath prospered him, if he have much, give plenteously, if he have little, do his diligence gladly to give of that little. The Christian need not be told that the mercy, which respects the *soul* is first in importance. Let him impart to his family and servants, the knowledge of redemption and become a member of those societies, the glory of christendom, which would extend this knowledge to the stranger. It may be thou hast experienced in sickness and sadness, the value of the gospel. Thou canst feel for those who are without hope and without God. Thou art able to succour them, forasmuch as thou hast also been tempted. Thou wilt draw from the wells of salvation for the desponding saint, and bring the sinner to Jesus. The Church trains her members, to show mercy to the *soul*; for she requires *all* sponsors, parents, masters and mistresses, to provide that their children, servants and apprentices learn the catechism; and also to the body, for at the holy communion, she recommends that some alms should be given to the poor.

In the third place: Let us walk humbly with God. "Noah was a just man, and Noah *walked with God*." To walk with God, is to be pure in heart, and holy in life, for what communion hath light with darkness, and what concord hath Christ with Belial, or what part hath he that believeth with an infidel. Humility is inseparable from piety. Humble, thou wilt feel thy dependence on God, and attend to all his commands. Thou wilt love and honour the Redeemer, for thou wilt feel that without him there is no hope of salvation; and thou wilt diligently

use the means of grace, for thou must know that of thyself thou canst do nothing. The humble Christian seeks divine truth with the anxious inquisitiveness, and the docility of a little child. He obeys as a *child*. It is the will of his father in heaven, and he asks not whether it be expedient. He submits as a child to the displeasure of his father. He knows that it is inherited, and he hopes to profit by it. He is constant in prayer, and the use of all the ordinances, for he feels his need of divine grace, to guide his inexperience, and to help his endeavours. His love for Christ is most ardent, for he feels that much has been forgiven him. It is not doubted that there are some, it is hoped many readers of the "Gospel Messenger," who walk with God. They have listened to the dying request of their Saviour. They have been to him for refreshment and strength. They have commenced the New-Year, by sitting at his table, as obedient children. May they walk humbly with their God, to their life's end. And when time shall cease, be crowned with glory, and honour, and immortality!

"Let every man who would be good, (says a judicious moralist,) make out a plan of life, adapted to his situation and character, and resolutely abide by it." Here is a plan of life, and there can be no better. God hath showed thee what is *good*. It is a plan which will apply to all persons, the young and the old, the bond and the free, the healthy and the sick. In every station and at all times let us resolve to do justice, to love mercy, and to walk humbly with God. Let this be the form of self-examination every evening, and especially in our preparation for the Lord's table. Let us remember that the Saviour and his *conditions*, are both necessary. Without our Lord Jesus Christ, thou must have perished, for if thou couldst perform thy duty perfectly for the *future*, thou wouldst need pardon for the *past*. But thou never canst perform it *perfectly*, and thy *best* attainments are all the fruits of the grace purchased by his precious death. Let us not *separate* the gospel scheme. There is no hope unless thou dost thy part; unless thou hast that faith which will make thee walk humbly in the commandments and ordinances of God; and that repentance which will make thee do justice to all men, and love to show them mercy. It is not said that there is no salvation without *a great measure* of moral excellence. But every man must at least have the principle, the *seed* of goodness, the charity, the love to God and man, which is the fulfilling of the law. "Without holiness," in its element, at least, "no man shall see the Lord." Let the sinner seek the grace of reformation, or he is condemned; and the saint endeavour to *improve*, for happiness here and hereafter is in direct proportion to goodness.

If we do justice, love mercy and walk humbly with our God this year, whatever be our external circumstances, it will be indeed, a good, a happy new-year. Although the horrors of war should burst on our land, and death remove every earthly friend, although sickness should rack thy frame, and poverty cast thee houseless, destitute, on an unfeeling world, still, still thou couldst rejoice in the Lord, and joy in the God of thy salvation. A Christian: thou wilt be supported in pain of body and anguish of mind, for God hath said, "I will never leave thee nor forsake thee." A Christian: thou wilt relish prosperity, for a good conscience is a continued feast, and "the favour of God is better than life." A Christian: death will be a blessing, for it will make thee an angel. Faith in Christ is the one thing needful, the pearl of great price, the good part which shall never be taken away. Let us pursue it with anxiety, diligence and prayer, for *ourselves* and our friends. Success will crown thee, for God hath said, not in vain, "seek ye my face."

He invites. "He that cometh unto me, I will in no wise cast out." "Ask and ye shall have." "If ye being evil know how to give good gifts to your children, how much more shall your father in heaven, give the Holy Spirit to them that ask him." "He that spared not his own Son, but gave him up for us all, how shall he not with him, also freely give you all things." And now let me commend my readers to God and to the word of his grace, which is able to build them up, and to give them "an inheritance among them that are sanctified."

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FOR THE GOSPEL MESSENGER.

RELIGIOUS EDUCATION.—No. 3.

What then is this system which has effected so much good and promises to be of such importance to the morality and happiness of future generations? It is simply this: the endeavour to exercise in the duties and objects of the seventh day, the discipline and industry which are indispensable for the proper performance of the labours of the other six. The giving to the cause of God of heaven and of their souls, something of the time and attention which our children are made to bestow upon their worldly studies. Is not this reasonable and right? Is it not strange that such a natural and pleasing suggestion, should only have been made and acted upon now in the latter days of the world? That while the minds and heads of children were even more zealously cultivated, their hearts and affections, should have been either entirely neglected or strangely misdirected? But we will not speculate upon the causes of former neglect; our object is at present to show the use and beauty of the institution, and, if possible, to engage the hearts of parents in its behalf.

We (for I speak to Christians) freely acknowledge that the day which God has graciously set apart for his especial service, and the preparation for another world, should be diligently employed for those purposes, as far as they refer to ourselves. We willingly admit that it is both our duty, and our interest to hallow the sabbath day. Many of us do so strictly, most of us formally; but how few, either in the one way, or the other, exact such attention from our children; and yet it is quite as necessary for them as for us. They require quite as much the retirement from worldly cares and worldly joys. They need quite as much to be recalled from vanity to serve the living God. Their little hearts are quite as capable of love and virtue as ours. And why should not these wants and capacities be supplied and fostered? Why should not the germ be trained as we desire the tree to grow? The arrangements of nature require, that perfection in maturity should be the consequence of proper attention in the early stages of life, whether animal or vegetable; and while we acknowledge the force of this law in other parts of her economy, why should we practically deny it in this? The fact is, no one denies the existence of the law, but there are very few who do not entirely misdirect their application of it, and while they cultivate in their children the *flowers* and *fragrance* of worldly wisdom and worldly character, they pay no attention to the *fruits* of virtue which will ripen for eternity, and be enjoyed in heaven.

FOR THE GOSPEL MESSENGER.

AN IMPIOUS AND UNGENTLEMANLY GRIEVANCE.

Standing outside, near the doors and windows of the Church in the sight of the congregation, during public worship, is the matter referred to. It is impious, for it violates two of God's commandments: "Remember the Sabbath day to keep it holy," and "Reverence my Sanctuary." It is ungentlemanly, for what gentleman coming near any one engaged in his devotions, would stop to gaze at him, or withhold the respect of at least being silent. It is a grievance, not to the pious only, who are "made horribly afraid" and whose "eyes run down with tears," (as the Psalmist says) for the men who keep not God's law; but to every individual in the congregation, for no man likes to be confused by the mingling of the voice of the preacher and the praters, and to have his children kept out of Church by the influence of the bad example of their seniors, who ought to know what is right and decent. In the editorial address of the "Gospel Messenger," January 1834, was a hint, that those who "stand about the Church doors, during divine service, ought either to retire or come in." And in "Pastoral Advice and Persuasion," ad-

dressed to the Congregation of St. Michael's, we read, "One particular more, in which irreverence towards the House of God is lamentably manifest among us, is the practice of assembling before the doors of the Church, before and after Divine service and even while it is in celebration, in a manner often betraying a great degree of indifference if not an absolute insensibility to the sacred character of the place and the deportment proper to it. It is an evil requiring the attention of parents and friends that the young of the congregation often too much indulge in this practice. While I would affectionately entreat them utterly to relinquish it, as inconsistent with all good and proper feeling on their part, and as that which the serious, and especially those whose delicacy gives a claim on the sensibility of gentlemen, complain of, I must be allowed to urge that all real friends of the interest to which the day and house of God are hallowed, would consider in what manner this character of irreverence towards them may best and most effectually be done away. It is seriously desirable that the young of the congregation should be in their places in the Church, with the families of which they are members, at the commencement of Divine service, and should retire with them when it is over, to their respective homes."

But it seems, a hint, as might reasonably have been hoped, on so obvious an impropriety, was not sufficient. It is time to speak *out*, and if the nuisance is not abated to adopt an adequate remedy. Let me suggest the following: The Sexton or some other officer of the Church, to request those young gentlemen, (I wish they were all youth's however,) to retire, and, if it be necessary, to inform them, that even if they have a right to stand in the *street*, (which may be questioned, as their so doing, is an annoyance to the congregation,) they certainly have no right to take their position in the vestibule, or on the Church grounds. What would you think of, and how act in reference to a man, or a group of men, who came into your yard, (because the gate happened to be open,) and there stood chattering and staring at you on your knees in your chamber, or at your family gathered in the parlour to unite in prayer, and to listen to religious instruction? Is such conduct less an interruption, and less disagreeable in the case of *Church* worship? Has a man any more right to trespass on the property of a congregation, than on that of an individual? He who comes into the Church-yard without my leave, and much more when I have warned him to depart, (if I be a member of the congregation,) is committing the same offence, as he who comes contrary to my wish into my lot. Let there be affixed to the Church-doors and gates a notice that no one during divine service can be permitted to remain in the yard. If they do remain, let them be mildly invited to go away or to come into the Church. If they refuse let their

names be noted and made public, and if public opinion will not correct the offence, let there be a calm appeal to the laws of the country. But I cannot believe either of these last named measures will be necessary. They are suggested merely to awaken attention. Inconsideration, not wilfulness, must be the cause of the evil. The accused cannot be fully aware of the sinfulness, the indecorum, and the inconveniences to others, of their proceeding, I will not call it practice. Strangers to our city, who have heard of our reputation for refinement of manners must be surprised at this spectacle. I have heard no complaints of it in other cities, and I cannot believe that this blot on our fair fame is indelible. **ONE OF THE AGGRIEVED.**

REVIEW DEPARTMENT.

WILBERFORCE'S PRAYERS.

Family Prayers, by the late William Wilberforce, Esq. Edited by his Son, Robert Isaac Wilberforce, M. A. Vicar of East Farleigh, late Fellow of Oriel College. First American, from the second London edition, to which are added, Prayers, by the Rev. John Saeete. D. D.—The example of a layman, and especially of one elevated by talents, station and character, devoted through a long life to the cause of vital piety, cannot but be useful. And if a man who was necessarily called to associate so much with the worldly minded, could overcome the temptation to be ashamed of the gospel of Christ, may not men in general, successfully resist their less frequent and less formidable temptations? If a man whose time was so much claimed by public engagements, could yet find time to attend to his domestic duties, and would not consent to let his important avocations interfere with his conducting the morning and evening worship of his family, how insufficient is their excuse who for the neglect of this duty, or at least frequent omission of it, plead want of time, and the interruptions of business and social intercourse. Although the considerations recommending "family worship" are obvious, and unanswerable, and we have the examples in its favor of inspired servants of God (Abraham, Job, and Joshua) yet the opinion and example of a distinguished co-temporary will have their weight, and therefore we welcome this publication, although we have no hesitation in saying, that the author had better have used published prayers, because then the weight of his authority would have been with the Church on that side of the question, and we add that he could have found in print, and in particular in the "New Manual," prayers prepared for family use in the very spirit, and in a remarkable degree in the very language of the Bible—very superior to those unwritten, though not unpreconceived prayers, which the son of the author has now from his recollection, caused to be printed. We are highly pleased with the Preface of this pious son, and our readers will be obliged to us for these extracts: "One principal part of Religion," says Archbishop Tillotson, "consists in the setting up the constant worship of God in our families, by daily prayers to God, every morning and evening, and by reading some portion of the Holy Scriptures at those times, especially out of the Psalms of David, and the New Testament. And this is so necessary to keep alive, and to maintain, a sense of God and religion in the minds of men, that where it is neglected, I do not see how any family can in reason be esteemed a family of Christians, or indeed to have any religion at all." "It is the very condition of men who know that they are strangers and pilgrims in this world, not so completely to assume its spirit, as for a moment to forget their loftier destination. Their life should be that of the charmed combatant, of whom we read in Oriental fable, who, if he forgot for an instant the object of his pursuit, was to sink into his native weakness. Men act, on the other hand, as though it were their wish, in the trivial distractions of a bustling life, if not in the delusions of sensual pleasure, to forget their high origin and lofty hopes. What wonder, if to such persons family devotion is ungrateful?" "That a man may be engaged in the hottest throng of worldly business, and yet retain a continual sense of higher things, and continual preparation for holy duties, is a fact which, as God's word would prepare us to expect it, so the experience of life happily confirms.

"There are in this loud stunning tide,
Of human care and crime,
With whom the melodies abide
Of th' everlasting chime;
Who carry music in their heart,
Through dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat."

On this subject no other proof is needed than that which the author of the following Prayers afforded by his own example; the flame of his devotion was but fanned into greater warmth by the storms which threatened to extinguish it. Amidst the temptations of active life, he retained the spirit, because he followed in the steps, of that father of the faithful seed, every stage in whose calm and thoughtful pilgrimage was hallowed by an altar to his God. (Genesis xii. 7, 8.) * * * "One of his most distinguished political contemporaries, a person advanced in years, and whose habits therefore might be supposed inflexible, after he had long considered that domestic worship, however laudable in itself, was not to be expected from men engaged in the busy round of public avocations, was yet led, by witnessing its effect in my father's family, to introduce it into his own." From the Prayers we extract the following instructive and appropriate sentiments. "Grant, Lord, we beseech Thee, that we may live under a constant recollection of our true condition in this life, that we may remember we are here for a short and uncertain season, and that death and eternity are at hand. May we live therefore with our loins girded and our lamps burning, as those who wait for the coming of their Lord. May we be diligent in our master's business, employing the various faculties which thou hast given us to. Thy honor, and striving more and more to let our light so shine before men, that they may glorify our Father which is in heaven. Grant Lord, we beseech Thee, that we may also be more useful in our day and generation. May we be endeavouring to lessen the vice and misery which are in the world. And may we strive to serve Thee, not merely from considerations of interest, or from motives of slavish fear, but from a grateful sense of the obligations which we owe Thee, and from a desire to do Thy heavenly will out of a deep sense of the mercies which Thou art continually pouring out upon us. And grant, Lord, we beseech Thee, that we may live more in peace and love one with another, remembering that love is the fulfilling of the law, and that we are to be the servants and children of the God of love, that we may be followers of God as dear children, and walk in love as Christ also hath loved us, and given himself for us." * * * "O Lord, let us praise Thee for Thy goodness to us in casting our lot in a land in which we are exempted from so many of the evils and sufferings incident to human life in other countries and in other times. Thou hast cast our lot in that portion of the earth where a great degree of spiritual light is combined with many temporal comforts. And we might have been living in this land at a period when we should have been in pagan darkness, subject to all the evils of barbarism and cruelty, the victims of war or captivity, of uncertainty and terror; whereas we have been passing week after week, year after year, in security and comfort, in abundance and peace. Lord, we have not been duly thankful to Thee for all thy mercies, but may we be more so than we ever yet have been."

THE BELIEVER'S POCKET COMPANION.

The Believer's Pocket Companion: Containing a number of passages, (chiefly promises,) selected from the Sacred Writings, with Observations in Prose and Verse. By J. Evans. First American edition. To which is added, Corbet's self employment in secret; with a selection of Hymns.—All Christian's will agree with us that the best vade mecum is the Bible, and it is now to be had with a clear type, of convenient size, and on the cheapest terms. Next to this book, to the traveller and others, whose business takes them much from home and who especially need and would be benefitted by the company of a good book, we would recommend the Prayer-book, which can also be had under the advantages named above, and has the intrinsic merit of being a compend of the New Testament, a commentary on it, and an unrivalled manual of devotion. But to the "love of variety," which

seeks a wider field, we would say, take care that the little religious works recommended to you for *constant* companions contain no exceptionable sentiments. There are too many which with many excellent sentiments associate others that the well informed Christian cannot sanction. It is a good rule to select for a *vade mecum*, a book written by a member of our own Church, for then we may reasonably expect to meet such sentiments only as are consistent with those views of Christian truth which we have deliberately adopted. As there is a great demand for this kind of books we are glad to find suitable ones are provided for *Episcopalians*, and the one now before us, we do not doubt, from the little examination we have been able to give it, and from "the Press" which issued it, has more than ordinary merit. These extracts must recommend it: "*One thing is needful.* Luke x. 42.—This is the declaration which the Lord Jesus Christ made to Martha, and with strict propriety may be applied to every soul, who though favoured with ever so large a portion of this world's treasure, is unconcerned about this 'one thing needful,' upon the possession of which depends their present and eternal happiness; for though a man enjoyed the whole creation, and were destitute of this 'one thing,' he would be like the Church of Laodicea, wretched and miserable, and poor, and blind, and naked. In Christ are all the treasures of wisdom and knowledge; in him we have present and eternal good; for he is all, and in all to the believer. O reader, whatever else thou lackest, be careful thou art a possessor of this 'one thing needful'; thy eternal all depends upon it: if thou art sensible of thy need of this blessing, and hast a fervent desire to enjoy it, go to Jesus: he invites such to come unto him: and he will freely give himself unto thee, without money, and without price; for he has been pleased graciously to promise, 'Him that cometh I will in no wise cast out.'

May I this 'one thing needful' seek,

This 'one thing needful' find;

Possess'd of this, I want no more,

Be all things else resign'd."

"*Let your conversation be as becometh the gospel of Christ.* Phil. i. 27. The apostle Paul, in this chapter, is admonishing and giving seasonable advice to the Church of Philippi; setting forth that great desire he had for their welfare; and among many particulars, exhorts them to let their conversation be truly consistent with that gospel they profess to believe; and this exhortation was never more necessary to be enforced than at the present time, when many who profess to believe in Jesus, shamefully by their works deny him. It is the indispensable duty of every real Christian, (indeed it is their privilege; and love, if prevalent, will constrain them,) to walk worthy of that high and honourable vocation wherewith they are called; and thus manifest to the world, that they are what they profess to be. The blessed Jesus exhorted his followers to let their light so shine before men, that they might see their good works, and thereby glorify his Father which is in heaven. 'Herein,' says he, 'is my Father glorified, that ye bring forth much fruit: so shall ye be my disciples.'

Lord, may my heart and life be found

Consistent with thy will;

May I in ev'ry grace abound,

And all thy mind fulfil!"

From "Cobbet," we extract: "My temporal estate is mean and low, yet I am contented with it, and humbly bless God for what I have. I live in as narrow a compass for expences as I can, that I may have something to give to the poor, and to be helpful to those that are in need, according to my ability. And as God hath required of us to love mercy; and our Saviour hath said, *it is a more blessed thing to give than to receive*; so I have more pleasure in giving a portion to the needy, as far as my mean estate will bear, than in laying out for the delight of my own sense, or worldly conveniences. And this proceeds not from a conceit of merit in any thing that I can do, but from a love to please God, and to do good." * * * "I find myself firmly resolved to give up any part of my worldly estate, that I shall be found to hold to another's wrong. If it be doubtful where the right lies, I am resolved first to endeavour a reference to conscientious, knowing men; and if that cannot be fitly had, to submit it to a legal trial, with a desire that right may take place. I know not that I hold any such estate, or that there is any doubt of my legal right to any thing that I possess; but I have made supposition for the trial of my own spirit. When I had a father or mother, I would have trusted them to defend or deliver me from any evil, from which it was in their power to defend or deliver me. In the same manner I now trust to my loving wife. Why then should I be suspicious of *God*, in whose hands I am? Why should I doubt of his dear love and tender mercy towards me, or call in question his *good will* to preserve or deliver me from any affliction, that would be too hard for me to bear; or to sustain and comfort me under any suffering which he sees fit to inflict upon me?"

Excellent maxims: "If any despise thee, do not bear a grudge against him for it. And be not offended with any, merely because they do not honour thee." * * * "When thou hearest that another hath spoken any thing to thy injury or disparagement, beware of a transport of anger, that thou speak not harshly or unadvisedly against him, or too passionately for self, or as too much concerned for self." * * * "After thy public ministrations in prayer and preaching, be not thoughtful or much concerned how men like thy performance; but be concerned for this, how acceptable it is to *God*, and how effectual and successful to holy and saving means." * * * "Do not value men according to their esteem of thee, but according to their true worth." * * * "When thou art commended, let not thy thoughts dwell on it with delight; but let it be to thee as nothing. Take heed of too great a valuation of thine own work, or usefulness in thy place; and lay not too great a stress thereon." * * * "When thou hast eaten so much, so that thou thinkest more is not expedient, or is better forborn than taken, proceed not to a bit more, lest thou be entangled or disturbed."

The hymns entitled "Saturday Evening," and "the Dying Believer to his Soul," are indeed beautiful, instructive, and consolatory.

DINGLEY'S SINGING BOOK.

The Intellectual and Practical Singing Book: embracing the elements of Vocal Music, and a selection of pleasing and popular tunes, designed for the use of beginners; particularly the Children connected

with the Sunday Schools of the Protestant Episcopal Church: also, for Teachers, and Sunday Schools in general. By Charles Dingley. The great influence of popular music was well described by one who said "Let me make the ballads, and you may make the laws." What a mighty revolution in favor of morals and religion would be produced in that nation, which, for the ballads (frivolous or at least expressing an earthly sympathy) substituted psalms and hymns, such for instance as those of Watts for the young; appropriately termed "Moral and Divine Songs." Suppose that the mass of the population were in the habit of using their vocal powers in the utterance of holy and virtuous sentiments, would not the effect on the singers and the hearers be most salutary? Such a purpose will be best promoted by having children in general taught sacred music and exercised in singing select hymns. We have often thought that our labouring population would be best instructed and indeed harmonized by being accustomed to sing "with the spirit and with the understanding also." The book named above is said to have been prepared by an adept in music, to be well adapted to simplify the science of music, and render it intelligible to the immature and least informed, and to be highly approved by those who have availed themselves of it. In the advertisement it is stated "The Author has bestowed much pains upon the book; and to him the committee are indebted for his gratuitous labour in preparing it for the press. The committee feel that much comment on their part is unnecessary—the author's introduction being sufficiently explanatory of the nature and design of his undertaking; and, were that introduction wanting, they are sensible that its intrinsic merits would be a sufficient recommendation. It is, as far as the committee are enabled to judge, extremely well adapted to the supply of the wants of that part of our community, for whose benefit it has been more especially prepared, viz. *children and beginners.* For Sunday Schools, it will be found a valuable and useful manual, affording a variety of tunes, the melodies of which having been carefully harmonized, are equally well adapted to the voices of children and adults."

We sincerely hope the experiment of teaching to sing, the children and adults generally of our Sunday Schools will be made. Why might it not be in the daily schools also? At least we hope every pious parent will provide his children with a copy of the cheap work before us and encourage them to use it, and that the day is not distant when "singing to the Lord" will be a common practice not only in family worship, but in the fire-side circle, and the retired walk.

RELIGIOUS INSTRUCTION OF SLAVES.

An Essay on the management of Slaves, and especially on their religious instruction, read before the Agricultural Society of St. John's Colleton. By Whitemarsh B. Seabrook, President. We quote from this pamphlet the following judicious, humane, moral and pious opinions: "Omission or neglect to improve the moral condition of his people, is an offence for which hereafter there may be no forgiveness. It ought hence to be borne in perpetual remembrance, that we of the South have duties to discharge, which no other citizen is liable to perform." * * * "No Christian will deny the importance of religious instruction to slaves. On this head there is no difference of

opinion." * * * " I agree with Mr. Clay that our slaves should be permitted and encouraged to attend on public worship, and that, they should be compelled, so far as abstaining from work and their usual amusements can attain that purpose, to keep holy the Sabbath day." * * * " Sabbath Schools in Church. Of this I am an advocate. The catechetical mode of instruction, orally communicated is accompanied by advantages which cannot be acquired in any other way. In the words of Mr. Clay, 'the attention of the blacks is secured for they must listen in order to reply; the teacher is required to simplify his instruction, to meet their understanding; the repetition of the proposition aloud in the form of an answer assists the memory; and lastly, it certifies the teacher of their attention.' By this means their obligations to the Almighty and their owners may be fully understood. With the prominent portions of Scripture which shew the duties of servants and the rights of masters, it is absolutely necessary they should be intimately acquainted. This matter so important to the interests of the citizen and the well-being of the State, is seldom, I am sorry to state, even adverted to by any preacher." * * * " At present there is obviously much contrariety of opinion between the clergy and laity on this subject. One, guided by its wishes and apprehensions, would pass the bounds prescribed by policy and interest; the other alarmed at the quixotic and hazardous schemes, the offspring of unwary minds, is unwilling to try the efficacy of any suggestion in behalf of the spiritual wants of their servants. Both parties perhaps err." * * * " Incendiaries might readily embitter their enjoyments and render them a curse to themselves and the community."

" To his owner he is bound by the laws of God and man." " We are bound by interest, as well as the common feelings of humanity, to arrest the progress of what may emphatically be called, the contagious disease of our coloured population. What have become of the millions of freemen who once inhabited our widely extended country? Ask the untiring votaries of Bacchus. ' Can there be a doubt but that the authority of the master alone prevents his slaves from experiencing the fate of the aborigines of America? ' * * * " Complete success on this head would be attended with these important consequences: the reformation of the moral condition of our whole black population, and the extinction of an occupation in which those only engage who are prepared, through the medium of the slave, to deprecate on the property of their fellow-citizens. Between them and the negro, there is seldom any difference in mind or character. The shops of the former constitute the nightly rendezvous of the lower order. There the white and the black man, the abolitionist and the fanatic, meet on terms of perfect equality. The poison of the one, invigorated by copious draughts of the inebriating beverage, is poured into the ready ear of the other. In this way, new and pernicious ideas are infused into the susceptible mind of the African. Contentment is converted into misery, to forget which the cup is frequently emptied." * * *

" The laws of the plantation should be few, simple, and well understood. What is a crime in the eye of the white man may not be so in that of the negro. To the former, ignorance of the law is no excuse; but this judicial maxim ought not to apply to a population uneducated and incapable of estimating the force of legal or moral

obligations, unless due means have been used to enlighten their minds on the subject. Among the many duties of the master, the instruction of his people in the rules and regulations by which they are to be governed, I consider one of the most important." * * * " If bad conduct merits punishment, good actions deserve reward. Let him receive at times a cordial 'well done.' The slave should never have it in his power to say, that he committed a fault from the misconduct of his master. He should consequently be well fed, well clothed and housed, carefully attended in sickness, and never over-worked. Let the owner, whilst watching the course of others, who by associating and trafficking with his people, impair their usefulness, look occasionally into his own conduct. He will, perhaps, find that through his neglect or covetousness, the laws of the plantation are as often violated, as from any other cause." * * * " The master should never execute the law while under the influence of heat and passion." I am decidedly opposed to any course of conduct which is likely to corrupt their morsels. Every attempt to violate the moral law, on this subject, (polygamy) ought to be punished."

To the following opinions, we cannot assent, and we see not how any Christian can: " Religious instruction. The employment of *any one* whose profession it was to teach the word of God, I deemed 'an insuperable objection. I would not consent to subject my people to their supervision, until I had resolved personally to till the ground; nor would I allow them at any time to exercise an influence directly or remotely incompatible with plantation discipline.' * * * " That the slave-holder and his family should officiate as teachers to their own people is palpably objectionable." * * * " Another mode of communicating religious information to slaves, upon which Mr. Clay comments, is, what he terms, domestic, to be conducted by the resident planter and his family. This mode must have been suggested to Mr. Clay by a Tappanist." * * * " If the author of 'Thoughts,' &c., really sees 'no such difference in the civil condition of men, as to make it necessary, in the case of any class to depart from the divinely prescribed method of religious education,' I must be pardoned for asserting that, he has read history to but little purpose, and that the experience of his own times he would stubbornly disregard."

Are we to understand that the Essay writer is opposed, as to the Clergy and owners teaching slaves, so also to the "divinely prescribed method of religious education," so far as slaves are concerned? We trust he has changed his views, as respects the interdicting of the Clergy, for in page 26, we find that *non slave-holders* only of the Clergy are objected to. And there may be errors of the type, or the pen in the quotations above, as there certainly are, page 18, "the word of the Redeemer has been taught for nearly *two centuries*," (we are sure the author wrote or intended *two millenaries*,) and page 2, "duty, superadded to motives of a *higher obligation*" for what higher obligation than that of duty can there be?

The danger of ignorance and error, we can appreciate; but the danger of religious knowledge, we do not perceive. And if there be any doctrine or precept of the Bible, the knowledge of which would make a man a worse slave, that is less contented, less obedient, honest

and diligent, we confess we do not know what that doctrine or precept is. Some of the methods for Christianizing coloured persons, which have been published, are objected to, and the Author suggests a plan which we wish had been more opened and detailed. He objects to "the intermixture of plantations" and to coloured catechists, and perhaps is right. He objects to the owners acting as instructors, and there we think he is wrong, because they may be expected to have prudence and are peculiarly interested in the success of the undertaking, and moreover, He who cannot err, has in his holy Scripture, both by precept and example encouraged heads of families to act in the capacity of instructors to *all* their dependents. Of Abraham, says the Almighty, "I know that he will command his children, and his household after him, and they shall keep the way of the Lord." The resolution of Joshua, was "as for me and *my house*, we will serve the Lord." We read the nobleman "believed, and his whole house;" that Cornelius "feared God, with *all his house*;" that Lydia "was baptized and her *household*," and the Jailer was baptized, he and *all his*." "Masters, says St. Paul, give unto your servants that which is just and equal." Surely these passages imply solicitude and effort, for the religious welfare of the servants, and to say the least, countenance those Masters and Mistresses who prefer to act in the office of teaching, rather than to commit it to persons not better qualified, and certainly less interested in its success than themselves. Our Author thinks catechising a mode of instruction for these people to be preferred to preaching, and here we agree with him. But he is opposed to "divine service," being held for them *at night*, or on any other day than "the Sabbath." Now if the service be held on the plantation and none admitted to it but the residents, we can see no evil that would result from night service, held at an early hour, nor any reason why the people generally might not attend, every day, morning and evening, on family worship, just as the operatives do in some of the manufacturing establishments, where the proprietor happens to be a pious man. And *occasional* services on week days, say on Christmas, Good-Friday, Ascension Day, or on a Saturday afternoon, preparatory to the Holy Communion, might be so arranged as not to interfere with business, and to promote the piety and happiness of all concerned.

To the restriction, as to clergymen who are emancipationists, and the requisition as to two or more white witnesses we can see no objections, but why the endeavors "to Christianize those in servitude ought not to be compensurate" with those to Christianize other persons, that is, why there should be less zeal and effort in the one case than in the other, the Author alleges no reason, and we cannot divine any. If there are some clergymen, who "apply the *same rules* to the black as the white man," who create "a spirit of discontent," who awaken to "a sense of injury and oppression," who do not treat them "as a subordinate caste," we have only to say we regret it, and *they* ought to be discountenanced: "nobis non tali auxilio eget."

The remark of a correspondent of the "Gospel Messenger," in the September number "the discharge of an obligation can never be impolitic," is criticised. He had *qualified* the remark in a previous paragraph, thus: "the obligation in question to be discharged, of course prudently, and with a proper regard to every other obligation,

in particular that of civil obedience." But he no doubt used the word "never," not as meaning "at no time," but as synonymous with the word "not," and so the dictionary tells us it is often used. The proposition, "the discharge of an obligation *cannot* be impolitic," we deem incontrovertible. But we agree with our author, "the *time* is to be consulted." To the question, "Is the writer of the 'Thoughts,' of this opinion?" (see the opinion page 20,) we answer for him and for every one who has touched this delicate subject in our periodical: No, emphatically, No!

SELECTIONS.

SOME PLACE ALL RELIGION IN A SERMON.

An extract from Bingham's Antiquities.

There was an error in excess, as well as in defect of reverence for preaching. Some were so overrun with an indiscreet bigotry and intemperate zeal for preaching, as to reckon all other parts of divine service useless and insignificant, if they were not accompanied with a sermon. These men had their arguments to plead in their own behalf, which are thus proposed and answered by St. Chrysostom. Why should I go to Church, said they, if I cannot hear a preacher? This one thing, says St. Chrysostom, has ruined and destroyed all religion. For what necessity is there of a preacher? That necessity arises only from our sloth and negligence. For why otherwise should there be any need of an homily? All things are clear and open in the holy Scriptures; all things necessary are plainly revealed. But because ye are hearers that study only to delight your ears and fancy, therefore ye desire these things. Tell me, I pray, with what pomp of words did St. Paul preach? And yet he converted the world. What pomp did the illiterate Peter use? But, say they, we cannot understand the things that are written in Scripture. Why so? are they spoken in Hebrew, or Latin, or any other strange tongue? Are they not spoken in Greek, to you that understand the Greek tongue? Yea but they are spoken darkly. How darkly? What difficulties do the histories contain? You understand the plain places, that you may take pains and inquire about the rest. There are a thousand histories in the Bible: tell me one of them. But you cannot tell one of these. Therefore all this is mere pretence and words. Oh but, say they, we have the same things read to us every day out of Scripture. And do you not hear the same things every day in the Theatre? Have you not the same sight at the horse-race? Are not all things the same? Does not the same sun rise every morning? Do you not eat the same meat every day? I would ask you, seeing you say you hear the same things every day, what portion of the prophets, what apostle, what epistle was read? But you cannot tell: they are perfectly new and strange to you. When therefore you are disposed to be idle, you pretend the same things are read: but when you are asked concerning them, you are as men that never heard them. If they are the same, you should have known them: but you know nothing of them. This is a thing to be lamented, that the workman labours in vain. For this reason you ought to attend, because they are the same, because we bring no-

thing strange or new to your ears. What then, because ye say the Scriptures are always the same, but what we preach are not so, but always contain something new, do ye attend to them? In no wise. And if we ask you why do you not remember them? Ye answer, how should we, seeing we hear them but once? If we say, why do you not remember the Scriptures? Ye answer, they are always the same. These are nothing but pretences for idleness, and mere indications of a sceptical temper. Thus that holy father rebukes that intemperate zeal, which sets up preaching in opposition to reading of the Scriptures, under various pretences of their being obscure or tedious repetitions of the same things, when, in truth, a fanatical affectation of novelty, and a fantastical scepticism, and a vicious desire of being freed from all the burden of attending upon religious assemblies, was really at the bottom of all their objections."

ON CHURCH GOVERNMENT.

We place on our pages the following extract from some articles in the "*Episcopal Recorder*," because we wish our readers to have the benefit of the wisdom and knowledge on a very important subject which they embody:

"The remainder of this discussion will turn upon two points, which, for the sake of perspicuity, I will first distinctly state, and afterwards examine, illustrate and establish.

1st. *The great leading principles of the science of government, are equally applicable to ecclesiastical and national affairs; and are the same in both.*

2d. One of these principles, which can never be abandoned either with convenience or security, is the following: *the three elementary powers of which every well organized administration is compounded, (the legislative, judicial and executive,) must always be placed in different hands.*

I do not know that I can more fully express my views upon the first propositions, than by embodying in this article the following extract from another, which was published several years since, and which some of your readers may remember to have seen in print.

Man proves himself to be a social being not only by the gregarious tendencies which are revealed within him, but also by a striking contrast between the blessings which he enjoys in a social, and the wretchedness to which he is exposed in a solitary state. Hence he is every where found in society, and that condition of life, which theorists have misnamed the state of nature, never existed, except in hypothetical discussion, or on the pages of some political romance. The design for which men are formed into communities, is the acquisition of certain rights, and the enjoyment of certain privileges enjoyed, make up their constitution of Government. Now rights and privileges themselves may vary, for they grow out of the diversified relations of society, and are regulated by the inclination or the caprice of those who desire to obtain them; but the general rules by which they can be most successfully acquired or maintained, do not vary. They are founded deep amid the essential principles of human nature. They

are in the moral, what the laws of physical action are in the material constitution of the universe. Hence in all communities of men, whether they be political, literary or religious, those general principles which the admirable Montesquieu calls 'the fundamental laws,' will be found the same. The system of subordinate legislation, indeed which is erected on them, may change, but the foundation cannot be changed, without injuring the whole fabric; for no alteration can be devised, which will not impair its strength, or mar the beauty of its proportions.

As the laws of material nature must ever be regarded by the mechanician in the most complicated productions of his genius, so those *first truths* in legislation will constitute the frame-work of every wise system of jurisprudence, and that whether the immunities which it is intended to create be religious or political, and that whether the community for whom it is designed be denominated a nation or a Church.

These sentiments which were publicly expressed several years ago, seem to me to have been rendered more evident and distinct by the events of each revolving year; and in proportion as I have carefully watched the operation of those new moral forces which appear to have been by some means thrown into the Episcopal community of late, and to have imparted a fresh impulse and more vigorous action to all our institutions, in the same proportion have I found myself impressed with their importance. As any system of machinery becomes complicated and extensive, the more important it will be found that each wheel and lever, should have its appointed sphere; one clearly marked out and to which it shall be carefully restricted.

The doctrines of the production from which I have just offered you an extract, are however to be received in their application to the affairs of the Church subject to one important distinction, which I find so well presented in the editorial columns of the "*Philadelphia Recorder*," that I will again offer you a quotation from that work.

"We believe that in the government of the Church there are two species of authority employed; the one permanent, derived from the scriptures, and antecedent to all human legislation, the other variable undefined in the scriptures, and created by the will of those over whom it is exerted. The one is *ministerial*; growing out of the nature of the clerical office, and confined in its application to such acts as clergymen only can perform, as the administration of the ordinances, on the part of the subordinate clergy, and consecration, ordination, &c., on the part of their diocesan. The other may in contradistinction be denominated *ecclesiastical*, because it springs from the constitutions of the denomination which is governed by it. It is this by which the ordinary current of affairs will be directed. It is strictly political; and the arrangement of it in different branches of the government will be subject to all those general principles by which the distribution of political power is regulated in other departments of society.

"If we would examine into ministerial authority, we should refer to the scriptures, but if we desire to investigate that which is simply ecclesiastical, we must explore the canons and constitution of the Church."

The distinction which is here laid down should be familiar to any Churchman, and regarded by him as fundamental. Without it we

shall not be able correctly to understand our own ecclesiastical constitutions, nor to defend them against many objections to which in a country like ours, they must otherwise be constantly exposed. I have in my possession a sermon from an intelligent preacher of the gospel in Vermont, in which he actually attempts to prove that the doctrine of the three orders in the ministry is hostile to our civil institutions—with which it has in truth about as much connexion as the doctrine of the Trinity. He contends that the distribution of power to which men are accustomed in the Church, will always regulate that to which they are predisposed in political affairs; and for this he appeals to history. The Roman Catholic Church, where all prerogative has been accumulated in the hands of one Bishop, is confessedly favourable to despotism; the British and American Churches, where it is divided amongst an Episcopal body, are, he thinks, favourable to aristocracy; and those denominations who hold the principle of ministerial parity, (the writer is a Congregationalist, be it remembered,) have a form of government which is very friendly, of course, to pure republicanism.

His idea that the principles which men adopt in their arrangement of ecclesiastical powers, will necessarily influence those to which they shall be prone in the disposition of such as are purely political, is, I think, a good one. Indeed, it must necessarily be so; because the science of government is the same under all circumstances, and in reference to all the relations of human life. But his application of this fact to the characteristic feature of Episcopacy, (a ministry of three orders) is utterly an error—one which grows out of the circumstance that he has not regarded the important distinction between 'ministerial,' or if you please clerical authority, of which the bible affords the only basis, and 'ecclesiastical,' which is the offspring of human legislation. It is one which we as a denomination, will find every year more and more important, as our boundaries extend and our interests become more complicated.

The difference between these two classes of powers, may, perhaps, be rendered still more obvious, by an illustration taken from the present state of the Episcopal world. Our Moravian brethren, whose orders are undoubted, and who are universally recognized as being genuine Episcopalian, have chosen to withhold nearly all power strictly ecclesiastical from their Bishops. They are allowed almost none of the prerogatives of a ruler. They are in scarcely any respect above their brethren, and destitute alike of Episcopal revenue, and territorial jurisdiction. How far such an arrangement may be calculated to aid the accomplishment of those great purposes for which any organized Church is permitted to exist in this dark world, is a question which can only be determined by a comparison of their operations for the advancement of the Redeemer's kingdom, with those of the Episcopal denominations whose canons, constitution, &c., have associated a larger amount of 'ecclesiastical' with that 'ministerial' authority which their prelates derive directly from the scriptures. Ah! is there not reason to fear that in the latter, the simplicity of the gospel has been sometimes corrupted, and the energies of the Church suffered to evaporate, while her ablest ministers were secretly coveting or openly contending for those honours and emoluments which the

natural heart loves so dearly; and by means of which, the Christian mitre has been injudiciously surrounded with such a halo of dangerous and most deceptive glories?

But be this as it may, and I know it is a subject respecting which Churchmen always have, and perhaps always will differ, the distinction to which I have referred, is certainly exemplified in the fact that a Moravian Bishop, who is almost entirely destitute of *ecclesiastical*, is as fully invested with *ministerial* authority as the haughtiest, wealthiest, and most powerful prelate in all Christendom. The exercise of the latter, which is essential to the office of a clergyman of the highest grade, cannot be influenced by circumstances that are merely conventional. Its acts are equally valid, (to use the language of Dr. Chandler,) whether they be performed by the Bishop of Man, who can walk from his residence to his most remote parish before the hour of service on Sunday morning, or by the Archbishop of Canterbury, or as Jerome has expressed it, 'whether by the Bishop of Rome, or Eugubeum of Alexandria or Tanais.'

This distinction will become more obvious as we take a wider survey of the Church. Amongst the Syrian Christians, whom Dr. Buchanan found in the midst of Asiatic desolations, and who, while separated from all the rest of the Christian world for so many ages, still cleaved with strong affection to a ministry which they had received from the Apostle Thomas, we find the same ministerial with an increase of ecclesiastical power. Our own Bishops, who are, perhaps, next in order in this respect, have still more of the latter, which will be found to increase, if we extend our survey to the Greek, the Abyssinian, and the British Churches; in the last of which the revenues of a single Bishop amounts to more considerably than the salaries of all the general officers of our government.* In all these modifications of episcopacy, however, we shall find that the *ministerial* authority of the Bishop remains unaltered. Nor would it be changed in any of its essentials, if we were to elbow our way through the crowd of man-worshippers by whom he is surrounded, into the presence of the *august personage* who has built his habitation upon the seven hills; whose brow is adorned with the glittering tiara, and whose hand launches the thunders of the mighty Vatican.

Thus it will appear that the one class of powers is every where the same, because derived from the Scriptures, and superior to all human legislation; but the other varies in every country, and in some degree, perhaps, in every diocese; because it originates with the ecclesiastical constitutions of the Church; and its exercise is regulated entirely by them. Let this distinction then be fully recognized, and in practice universally adopted by every American Churchman."

(*To be continued.*)

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"How often do we afflict and torment ourselves, by our own unquiet thoughts, where there is no real cause or ground for so doing! Oh, what abundance of disquiet and trouble might we prevent, by waiting quietly till we see the issues of Providence, and not bring, as we do, the evils of to-morrow upon to-day. —Flarel.

* This is of course not to be understood as applicable to the Bishops of the English Church generally; we are inclined to think our correspondent under a misapprehension in supposing it true, even of 'a single Bishop' of that Church.—*Ed. Epis. Rec.*

POETRY.

From the Episcopal Recorder.

Behold the western evening light!
 It melts in deepening gloom;
 So calmly Christians sink away,
 Descending to the tomb.

The winds breathe low, the withering leaf
 Scarce whispers from the tree;
 So gently flows the parting breath,
 When good men cease to be.

How beautiful on all the hills
 The crimson light is shed!
 'Tis like the peace the Christian gives,
 To mourners round his bed.

How mildly on the wandering cloud,
 The sunset beam is cast!
 'Tis like the memory left behind,
 When loved ones breathe their last.

And now, above the dews of night,
 The yellow star appears:
 So swift springs in the hearts of those
 Whose eyes are bathed in tears.

But soon the morning's happier light
 Its glories shall restore;
 And eyelids that are sealed in death,
 Shall ope to close no more.

PEABODY.

RELIGIOUS INTELLIGENCE.

Missionary Lecture.—The eleventh was delivered as usual. The amount collected was \$15.

Library House of the Society for the Advancement of Christianity in South-Carolina.—It is completed; and the Books have been removed into it. The exterior of the building has been criticised, but we are sure every one will admire the proportions and finish of the interior. One circumstance only will qualify the satisfaction. It is that so many of the shelves are empty. We sincerely hope, that by donations of books, or of money placed at the disposal of the committee for purchases, or by the loan of books, which the proprietors may be assured, will be well taken care of, the day is not distant, when we shall be able to say we have no longer a *small* library.

Domestic and Foreign Missionary Society of the P. E. Church.—Continued from page 379, (December number.) From Tallahassee: "The prospects of the Church have not been much further developed. The vestry have appointed, some time since, a committee with full powers to go on in the erection of an edifice." * * * "They

still hope to have it enclosed by next summer. The plan which has been adopted, in my opinion, will compare with any for taste and convenience. I cannot report a very great or visible alteration in the congregation in which I minister, but think the exhibition of truth and righteousness has not been without its salutary effects on the public mind." * * * " I yet hope to see the Church instrumental here to a gradual but great improvement in public manners and individual prospects. At present her field is extensive and wholly her own, since there is no other clergyman in the city but myself."

From Greece : " The Government, desirous of affording us proofs that are most justly due, of the respect which it cherishes towards our admirably organized seminary, has selected one of the young girls brought up in it to conduct the Government Primary Female School, about to be established at Napoli. And further to convince us that it is the intention of the Government to support, with the greatest energy, so useful an establishment, it has resolved to direct twelve girls to be maintained at public expense, under Mrs. Hill's direction, destined to become future teachers; and the Secretary of Public Instruction then invites me to furnish a list of such persons as we may deem proper candidates. We rejoice in this distinguished mark of the favour of Government, first, because it puts an end to the doubts of many who are asking if the government is favourable to the Mission. Secondly, it gives us assurance of stability and increases our influence here. Thirdly, it is a striking proof that our plan, suggested so long ago, as three years, of educating female teachers, was a wise one. Government has recognized the necessity of it."

The amount received during the month was nearly \$1700, of which, from South-Carolina, \$230. " In making the acknowledgement of receipts in the present paper, the Treasurer of the Domestic and Foreign Missionary Society would earnestly call the attention of the friends of Missions in the Church to the small receipts for the last three or four months. Instead of being enabled to carry out the views of the Society, the Committee will without extensive aid, be obliged to suspend its plans of enlargement, and perhaps, to curtail many of its present operations. But he would especially advert to two facts, as calling for immediate action, and he does not doubt but that a knowledge of them will arrest the attention of all who feel an interest in the success of our Foreign Missions. 1. The Greek fund, or fund for the support of our two missionaries in Greece, is entirely exhausted. 2. Although it is now more than five months since the Board determined to establish a Mission in China, *but little more than \$200 have been contributed for this object!*" On the same subject, a correspondent writes: " The proposition I laid nearly four years ago before the members of our communion, for raising \$25,000 for general Missionary purposes, having been received with coldness and almost without response, I consider myself absolved from any further obligation on that score, and indeed begin almost to doubt the utility of any further attempts to extend this form of Christianity, while its votaries remain so indifferent to the great work of spreading the gospel, in which others around them are so actively engaged. I propose, however, to devote the balance of my subscription to other religious objects through the agency of the General Missionary Society."

The "Missionary Record," for this month, (January,) contains extracts of reports or letters from the missionaries in Michigan, Kentucky, Tennessee, Alabama, Illinois and Greece. From Alabama: the Missionary at Greenborough writes, "The two counties in which I officiate constitute one of the most interesting and important fields to be found in the State. The climate is healthy; the soil exceedingly fertile; they are, therefore, rapidly filling up with families of wealth, intelligence and respectability. Among those coming in, there is a good proportion of our own denomination; and among those who have not been educated Episcopulians, there is less prejudice against the Church than I have been accustomed to see." * * * "A gentleman at Painesville, has given me a frame, and already partly covered, of sufficient size to make a comfortable, respectable, and convenient Church. He has given it to me as it is, and I am to meet the remaining expense myself of preparing it for public worship. Thirty or forty dollars will cover it and lay the floor, so that we can comfortably hold service in it; and I doubt not \$100 will finish it off with a desk, pulpit, chancel, seats, and whatever else is necessary to be done to it." The Rev. Mr. Robertson at Syra, writes: "This week we commence the Greco-Turkish Bible, and I hope another year to print other works in Turkish, as Mr. Barker writes from Constantinople that there are now five thousand Turkish soldiers there in barracks, under a course of instruction. This has chiefly been brought about by the missionaries, and they mainly help to keep it alive." The amount collected during the month preceding, was \$1623, of which \$172 was from this diocese."

New-York.—The *forty-ninth* Convention was held October 2-4. Present, the Bishop, 89 presbyters, 10 deacons, and a number of the Laity. The whole number of clergymen is 197. In his report the Rector of St. Stephen's, New-York, says: "A system of Tract distribution, to every family in the congregation, has been carried into effect, which promises much usefulness. The congregation is divided into classes, of about twelve each, which are respectively assigned to a distributor, who visits them monthly. The Tracts are selected by the Rector, whose plan is to precede or follow the more important by a discourse bearing on the same subject; and thus, he hopes, by the pulpit and the press to lead on his people to a good degree of intelligence in Church principles, and to train them up to extensive usefulness, ardent piety, and soundness in the great doctrines of the gospel. Other advantages promise to grow out of this plan, such as making the people better acquainted with each other—the promotion of proper intercourse—the obtaining of direct and immediate information respecting their temporal and spiritual condition, especially as regards the poor—and the strengthening of those ties which ought to bind together members of the same communion; all which are felt to be so desirable by every faithful pastor." The Rector of St. George's, Schenectady, in his report, says: "A catechetical class has been added during the past season, embracing the younger men of the parish, and is attended with the happiest prospects. They meet once in each week and recite a lesson from the Catechism of the Church, and a portion from one of the chapters of the New Testament, the whole of which is accompanied by explanations from the rector."

School of the Diocese of North-Carolina.—This valuable establishment, for which the whole Church is indebted to our brethren of North Carolina, was opened in the spring, and its first report, lately published, is a very satisfactory document, and peculiarly gratifying to those who regard *Christian education* as all-important. For its endowment, liberal contributions have been made in the diocese by which it is governed, but as its advantages are open to all, and the means for erecting another building are needed, aid from the friends of religion and the Church in other Dioceses, is very reasonably solicited. We wish we could add, that the agent of this interesting undertaking, (very important in its direct and indirect influence) now on a visit to Charleston, had been bountifully cheered.

General Education.—In Buck's County, (Pennsylvania,) a society for this purpose has been formed. It is composed of the most respectable citizens. In their report they say: 1. Popular education is a matter of universal and primary concern. 2. It can flourish only by the creation of an enlightened *public sentiment* respecting it. 3. This can be most efficiently accomplished by voluntary combination in co-operation with legislative effort.

How shall the feelings of the people be aroused, and directed to the subject of education? We answer, just as every day they are to fifty other subjects of far inferior consequence. A society of this kind, will, of course, have its Board of Managers. That Board may, perhaps, be divided into four committees: 1st. A committee on the press; 2d. On public meetings; 3d. On correspondence; 4th. On schools. We wish Pennsylvanians to feel that a sound education is one of the necessities of life amongst us, and that they cannot do without it.

Forms of Prayer for Feasts recommended by the civil authority.—Such have been set forth by the Bishop of the Eastern Diocese. We concur with the Editor of the Auburn *Gospel Messenger*, who says, "The pious Prelate says of his prescribed form, that it is 'set forth and authorized to be used in the Protestant-Episcopal Church,' whereas the Bishop of the Eastern Diocese can compose forms and allow them to be used in no Diocese but his own. And any clergyman is guilty of a misdemeanor, who uses the form thus prescribed by one Bishop in the Diocese of another, especially when the latter has appointed one. This may be thought a small matter now, by some, but there may come a day when many a pious Churchman will be sorry that the thing had not been sooner seen to. Experience is the best teacher—and there are not a few not Episcopalian, who would say to us all, 'adhere closely to your own wholesome rules if you would avoid convulsion.' A small breach in a mill-dam is soon made and may be a trifle, but the end often is the ruin of the whole machinery dependent upon it as well as the devastation of many a fine fabric along the stream. The maxim of the preacher of Israel, (*Proverbs, xvii. 14.*) is the offspring of inspiration.

OBITUARY NOTICES.

Departed this life on the 22d December, Mrs. ANS. M. GADSDEN, widow of the late John Gadsden, Esq. Brought up in the nurture and admonition of the Lord, pledged, by her own act, to do and to suffer, according to the will of God, and cherishing through life, with every kind and generous feeling, the meek and quiet spirit, which is in the sight of God of great price: she was "gathered unto her fathers, having the testimony of a good conscience, in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope, in favor, (as we have good cause to believe,) with her God, and in Charity with all the world." The "Poetry" selected for this number of the "Gospel Messenger," well describes her conduct in death, and the consolations of her surviving Christian friends. If in any one particular, her example is especially worthy of consideration, and imitation, it was that of a Christian Mother. The obligations of that relation were well understood, solemnly felt, and faithfully discharged by her; and we may add, her maternal efforts and prayers were blessed with no ordinary measure of success.

Died, in Philadelphia, on the 19th of November, 1834, the Rev. AUGUSTUS F. LYDE, in the 22d year of his age.

*Parish Library of St. Philip's Church.*

The Librarian reports the following donation:

By Mrs. Letitia Cochran—Jay's Sermons.

EPISCOPAL ACTS.**ORDINATIONS.**

By the Right Rev. Dr. B. T. Onderdonk, Bishop of the Diocese of New-York.—On Monday, Dec. 8, 1834, in St. Thomas' Church, New-York—Cicero S. Hawks, was admitted into the Holy Order of Deacons, at the request, and in behalf, of the Bishop of Connecticut.

By the Right Rev. Dr. Brownell, Bishop of the Diocese of Connecticut. On Sunday Nov. 2d, 1834, in Christ Church, Hartford, the Rev. George Burges, Deacon, was admitted into the Holy Order of Priests.

CONSECRATION OF CHURCHES.

St. Paul's Church, Oakhill, Green County, N. Y. was consecrated to the Christian Worship of Almighty God, by Bishop B. T. Onderdonk, Nov. 21, 1834.

**CALENDAR FOR JANUARY.**

1. Circumcision.	16. Second Sunday after Epiphany.
4. Second Sunday after Christmas.	25. Third Sunday after Epiphany, and Conversion of St. Paul.
6. Epiphany.	
11. First Sunday after Epiphany.	

CORRECTION.

The sort of an abstract of a review in "Dr. Churchman," (20th Dec.) is inaccurate. The Gospel Messenger reviewer did not object to "Clerical Convocations," but to certain regulations purposed for such meetings which assimilate them to "Camp Meetings."